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CONDITIONS.

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## RELIGIOUS INTELLIGENCE, FOREIGN AND DOMESTIC.

### THE COPTIC CHURCH.

We have collected from several writers the following sketch of the Coptic Christians in Egypt, which may be interesting to those who have read the journal of Messrs. Fisk and King in Upper Egypt. The name of *Copts* is used to comprehend all the Christians of Egypt who are Monophysites, i. e. those who maintain that there is but one nature in Christ. This doctrine was first propagated in the year 448, by Eutyches, who held that the Divine nature in Christ so swallowed up the human that the latter could not be distinguished; that he had nothing of humanity but the appearance. This doctrine was embraced by great numbers in Egypt, especially by the descendants of the ancient Egyptians, who were in subjection to the Greeks. This occasioned a breach between the Coptic and Greek churches, which continues to this day. In the year 477, the Monophysites assassinated the Greek patriarch of Alexandria, and chose one for themselves; and from that time, there have been two patriarchs, one of the Greeks, called orthodox, and one of the Copts, styled schismatics. In the sixth century, Jacobus Zanzales propagated the doctrine of one nature in many countries of the East, and from him, the Copts called themselves Jacobites. The Greeks, who held all the principal civil and military dignities in Egypt oppressed and persecuted the Jacobites, and between these two parties there was continual hostility and the most bitter hatred. When the Saracens, or followers of Mahomet, under Amru, invaded Egypt in 639, the Copts, in order to be revenged on the Greeks, joined the invaders, and assisted them to expel the Greeks from the country. The magnificent city of Alexandria was taken by Amru in 641, and the Mahometans have ever since subjected the Christians of Egypt to every kind of exaction and oppression; and instead of the numerous and flourishing Christian societies that existed in that country in the early ages of the church, the whole population of native Christians does not now exceed 100,000 including with the Copts those of the Greek, Latin and Armenian denominations. The Copts reside chiefly in Upper Egypt; they commonly speak the Arabic language, though they have the Scriptures and a liturgy in the Coptic. They have a patriarch whose jurisdiction extends over Egypt, Nubia and Abyssinia. He is called the patriarch of Alexandria, but resides at Cairo. Next to him in dignity is the patriarch of Jerusalem, who resides at Cairo, and visits Jerusalem only once a year. Below him are archpriests and deacons, who are generally very poor and ignorant. The patriarch makes a short discourse to the priests once a year, and the latter read homilies from the pulpit on great festivals, but seldom preach. They have seven sacraments, viz. Baptism, Eucharist, Confession, Ordination, Faith, Fasting and Prayer. In their worship which Mr. Jowett witnessed at Alexandria, the priest read the service in the Coptic which the people did not understand: but portions of the Gospels

were afterwards read in Arabic, to which the people were very attentive. The women sit apart from the men, as in the Greek church. In the Greek churches there are seldom any seats, but crutches are placed in one corner for the aged worshippers to rest upon. Mr. Jowett witnessed the same practice in the Coptic church. The Copts baptize the whole body of the infant, using lukewarm water and holy oil. The N. E. Encyclopedia says, "circumcision is universally adopted in the Coptic church, and is administered to both sexes."

The Arabs constitute the greatest part of the population of Egypt and Syria, and the Arabic language is the vernacular tongue in both countries. Egypt once contained a population of 7,000,000, but 2300 years of bondage have reduced the inhabitants to about 2,500,000. Nine tenths of the country is a sandy desert, and only the Delta, in Lower Egypt, and the valley of the Nile, in the higher parts, are of any value.

Mr. King, in a letter written at Cairo, before his departure for Jerusalem, thus describes the present condition of Egypt:

"The prophecy of Ezekiel, with regard to this people, is literally fulfilled. 'It shall be the basest among the nations.' I feel as though misery lives here incarnate. The Turks walk about in pride, while the people groan under the deepest oppression. The country is fertile and beautiful, and might be one of the happiest places in the world; but the people live in poverty, and are clothed in rags. They are ignorant, and degraded, and vicious. I thought I had seen something of vice in America, and in France, but those countries, I had almost said, are pure, compared with this. Every sin enumerated by St. Paul, in the first of his Epistle to the Romans, is literally committed here, without a blush and without any apparent remorse. O, how important to bring among them the pure principles of the Gospel."—*Hampshire Gazette*.

FOR THE CHRISTIAN SECRETARY.

Mr. Editor—

By publishing the following extract from Chalmers, you will oblige one who wishes well to the rising generation. OMICRON.

### DUTY OF PARENTS TO THEIR CHILDREN.

"It may be said of a great number of young persons, on their entrance into the business of the world, that they have not been enough fortified against its seducing influences by their previous education at home. Generally speaking, they come out from the habitation of their parents unarmed and unprepared for the contest which awaits them. If the spirit of this world's morality reign in their own family, then it cannot be, that their introduction into a more public scene of life will be very strictly guarded against those vices on which the world placidly smiles, or at least regards with silent toleration. They have been told, in early boyhood, of the infamy of a lie. They may have had the virtues of punctuality, and of economy, and of regular attention to business, pressed upon their observation. They may have heard a uniform testimony on the side of good behaviour, up to the standard of such correct moralities as obtain in their neighbourhood; and this, we are ready to admit, may include in it a testimony against all such excesses of dissipation as would unfit them for the prosecution of this world's interests. But let us ask, whether there are not parents, who, after they have carried the work of discipline thus far, forbear to carry it any farther; who, while they would mourn over it as a family trial should any son of theirs fall a victim to excessive dissipation, yet are willing to tolerate the lesser degrees of it; who, instead of deciding the question on the alternative of his heaven or his

hell, are satisfied with such a measure of sobriety as will save him from ruin and disgrace in this life; who, if they can only secure this, have no great objection to the moderate share he may take in this world's conformities; who feel that in this matter there is a necessity and a power of example against which it is vain to struggle, and which must be acquiesced in; who deceive themselves with the fancied impossibility of stopping the evil in question—and say, that business must be gone through; and that in the prosecution of it, exposures must be made; and that, for the success of it, a certain degree of accommodation to others must be observed; and seeing that it is so mighty an object for one to widen the extent of his connexions, he must be neither very retired nor very peculiar—nor must his hours of companionship be too jealously watched or inquired into—nor must we take him too strictly to task about engagements, and acquaintances, and expenditure—nor must we forget, that while sobriety has its time and its season in one part of life, indulgence has its season in another; and we may fetch from the recollected follies of our own youth, a lesson of connivance for the present occasion; and all together there is no help for it; and it appears to us, that absolutely and totally to secure him from ever entering upon scenes of dissipation, you must absolutely and totally withdraw him from the world, and surrender all the prosperity of his advancement, and give up the object of such a provision for our families as we feel to be a first and most important concern with us.

"Seek ye first the kingdom of God, and his righteousness," says the bible, "and all other things shall be added unto you." This is the promise which the faith of a christian parent will rest upon; and in the face of every hazard to the worldly interests of his offspring, he will bring them up in the strict nurture and admonition of the Lord; and he will loudly protest against iniquity, in all its degrees, and in all its modifications: and while the power of discipline remains with him, will it ever be exerted on the side of pure, faultless, undeviating obedience; and he will tolerate no exception whatever; and he will brave all that looks formidable in singularity, and all that looks menacing in separation from the custom and countenance of the world; and feeling that his main concern is to secure for himself and for his family a place in the city which hath foundations, will he spurn all the maxims and all the plausibilities, of a contagious neighborhood away from him. He knows the price of his Christianity, and it is that he must break off conformity with the world—nor for any paltry advantage which it has to offer, will he compromise the eternity of his children. And let us tell the parents of another spirit, and another principle, that they are as good as incurring the guilt of a human sacrifice; that they are offering up their children at the shrine of an idol; that they are parties in provoking the wrath of God against them here; and on the day when that wrath is to be revealed, shall they hear not only the moanings of their despair, but the outcries of their bitterest execration.

On that day, the glance of reproach from their own neglected offspring will throw a deeper shade of wretchedness over the dark and boundless futurity that lies before them. And if, at the time when prophets rung the tidings of God's displeasure against the people of Israel, it was denounced as the foulest of all their abominations that they caused their children to pass through the fire unto Moloch—know ye parents, who, in placing your children on some road to gainful employment, have placed them without a sigh, in the midst of depravity, so near and so surrounding, that, without a miracle, they must perish, you have done an act of idolatry



to the god of this world ; you have commanded your household after you, to worship him as the great divinity of their lives ; and you have caused your children to make their approaches unto his presence—and, in so doing, to pass through the fire of such temptations as have destroyed them."

ON ECCLESIASTICAL HISTORY.  
Continued.

ANTONINUS PIUS.

THE law of Adrian was now attempted to be evaded. The Christians were charged as the abettors of atheism and impiety. Justin Martyr, a celebrated philosopher, who had embraced Christianity, became their advocate ; and in an apology which he presented to the Emperor, so affectingly represents their case, that a rescript was issued, forbidding their punishment, unless for crimes against the State ; nor was their profession of Christianity to be considered as such. Yet this was not sufficient to secure them from the malicious vigilance of their enemies ; for at this time, some earthquakes, which happened in Asia, afforded a pretext for persecution. The impiety of the Christians was considered as a provocation to the gods, and the cause of these calamities. The generous Antoninus, informed of these things, published an edict, ordaining, that if any one accused a Christian of a crime that he was not able to prove, the accuser himself shall be obnoxious to capital punishment.

MARCUS AURELIUS ANTONINUS.

He countenanced accusations against the Christians under any form ; and the most flagrant perjuries were admitted to effect their ruin. Under his reign, the glory of Christianity appeared amidst the most barbarous and diabolical modes of torture. Polycarp, Bishop of Smyrna, added new credit to the cause of Christ, by his triumphant martyrdom. When the proconsul offered him his release if he would speak reproachfully of Christ, he replied, "Eighty and six years I have served him, and he never did me an injury ; how, then, can I blaspheme my King, who is my Saviour ?" When commanded, as the term of pardon, to swear by the fortune of Cæsar, he nobly answered, "Hear me plainly, I am a Christian." When threatened to be thrown to the wild beasts, he said, "Bring out the lions !" Being then condemned to be burnt, he told the proconsul, "You threaten me with fire that burns for an hour, but are ignorant of that eternal fire, which is reserved for the impious. But why do you delay ? Order what you will." The hoary saint was carried to the stake, exulted in the flames, and rose to glory.

The renowned apologist, Justin Pothenus, Bishop of Lyons, and many other eminent men, suffered martyrdom in this reign.

COMMODUS.

PEACE generally reigned throughout the Churches, and many characters of the first consequence were added to the Lord, particularly at Rome. But here Appollonius, a senator, was accused of Christianity, and with much eloquence and boldness defended his profession before the senate ; for which he was condemned to death.

SEVERUS.

PERSECUTION now appeared in its most tremendous form ; and seas of sacred blood were shed in Asia and Egypt : but at Alexandria (which Eusebius calls the noblest stadium of God) the greatest number of victims fell. Some were fastened to crosses ; others torn to pieces with nails of iron ; some were beheaded, as the mildest death ; others were exposed to wild beasts ; and others burnt alive. And thus closed the second century, amidst the infernal triumphs of persecution.

Amongst a great number of renowned sufferers are to be reckoned Leonides, the father of Origen, Irenæus, Bishop of Lyons, and a celebrated Christian lady, named Potamian, who gained immortal dignity by suffering. Her whole body being torn by scourges, hot scalding pitch was by little and little poured from the crown of her head to the soles of her feet ; whilst Divine grace shone with peculiar lustre, in her patience, and fortitude, amidst such studied, cruel torments.

Tertullian, a native of Carthage, stood up as an

apologist for the Christians at this time, and essentially contributed to the advancement of the best of causes ; a cause which, "though the kings of the earth, and the rulers thereof, have taken counsel together to destroy." Omnipotence has been employed to preserve ; and it remains to the present day an illustrious name, and a praise among all people of the earth.

THE INTRODUCTION OF THE GOSPEL INTO BRITAIN.

It would be a pleasing circumstance, and doubtless contribute much to the gratification of every serious thinking mind, if we were capable of tracing the foot-steps of divine Providence, in its first advances towards the island of Great Britain, to introduce that religion which constitutes the supreme dignity of any nation. Upon this, as well as upon various other occasions, we have to lament the fruitlessness of our researches. Those records which might have given light to the subject, were probably destroyed amidst the desolation made by those barbarous northern neighbors, in their early and frequent ravages of this island. And the probability is increased, by a certainty that those Pagan invaders manifested more than common rage against every thing which had the most distant affinity to the Christian name. A few fragments, some of them of doubtful authority, are the testimonies to which we must appeal ; and thereby substitute probability for certainty.

How or when this island was first peopled, we know not ; but it is likely that the people of England owe their origin to the prolific sons of Japheth, who, after the destruction of the old world, inhabited the continental part of Europe, and so might easily have passed from the Gallic or Belgic shore to this country. However, this is certain, that, in common with all the gentile world besides, from time immemorial "thick darkness had covered our land." The religion of our rude forefathers was called Druidism, Druid being the title of their priests : a particular account of which may be seen in Cesar's Commentaries, lib. 6. The custom of those idolaters mentioned in Scripture, particularly obtained here. "Under every thick oak did they offer sweet sacrifice to all their idols." Ezek. iv. 13. According to the abomination of Moloch, they sacrificed human victims to appease their gods. In the fifty-fifth year before the birth of Christ, Julius Cesar, under the dominion of his prevailing passion, a desire of false glory, invaded this country, and subjugated a part of its inhabitants. Hereby, though he knew it not, he made way for the establishment of an empire, which has seen the glory of Rome set in eternal night ; and which, according to the appointment of Him who cannot err, shall survive all the dominions of the world.

The precise point of time when the banner of the cross was displayed in Britain we know not ; but various testimonies concur in giving it a very early date ; nor are such to be rejected, which intimate that some of the apostles, and even Paul himself, had been employed in the great work. Those who wish to see those evidences collected, may consult Archbishop Usher's *Britannicarum Antiquitates*, cap. 1.

When St. Paul was at Rome it is clear that he was acquainted with a lady named Claudia (2 Tim. iv. 21) which person we have reason to suppose, was a native of Britain, and wife of Pudens, mentioned in the same place. Whether she was converted in her native country, or having married an officer in the Roman army, then in Britain, and returning with him to Rome, there received the Gospel of Salvation, it is impossible to ascertain. If we admit the latter circumstance, it is reasonable to suppose, that, sensible of the value of her own soul, she would have commiserated the wretched situation of her lost countrymen, and solicitously importuned her apostolic friend to convey to them the tidings of mercy through a Saviour's blood. If he, who is eminently the apostle of the gentiles, did not in his own person engage in the benevolent design, it is probable he might have procured some of his companions, "men who hazarded their lives for the name of Jesus Christ," to diffuse the light of life to those who were sitting in "the region of the shadow of death ;" and hereby have erected an altar to the

true God. But, allowing this to have been the case, it is certain that the polluted system of Pagan idolatry prevailed in general for many years afterwards. Christianity was only as the gleanings of a vintage till the year 176, when Lucius, a British king, bowed to the Redeemer's name. This event was favorable to the Gospel ; hereby it made a considerable progress, and, possibly, in reverence to which Tertullian spoke *Britannorum loca Romanis inaccessa, Christo vero subdita* : "The doctrine of Christ was more prevalent in Britain than the arms of Cesar." The first Christian king in the world was a Briton.

In short, though these conclusions may receive some prejudice from the imputation of monkish superstition, yet, when we candidly review all the evidences deducible, it must be confessed, that whilst an inscrutable Providence passed by vast multitudes of the fallen race, and suffered many of them to continue to the present day without a knowledge of his gracious attention, "who giveth not account of any of his matters." Now or full 1600 years the Gospel of the Son of God has been preached amongst us ; and though oppositions of various kinds have been made to it, every attempt for its destruction has been defeated. It has spread by persecution, and gained vigor by resistance. In the present day it raises its majestic head on high ; and though its best friends have to lament that so few comparatively have really believed the record which God has given of his Son, yet they rejoice that, collectively, a great number in our land are found on the Lord's side, who are not ashamed of his Gospel, but have experimentally proved it to be "his power to their salvation."

(To be Continued.)

*A Comet.*—On Saturday morning last, a Comet was discovered, and has been observed the succeeding mornings, in this and other places, bearing E. by S. at 5 A. M.—its elevation about 50 degrees—its tail from 4 to 5 feet, sweeping to the N. N. W. The Palladium states that it was observed on Monday morning, at 5, 20, in the constellation of Serpentarius—its right ascension 253 degrees 30 min.—declination N. 9.—*Salem Reg.*

An *Essay on Salt* has just been published in New-York, being a lecture delivered at the New-York Lyceum, by Dr. Van Rensselaer. It contains a brief view of the geological history of that mineral, its uses, and localities, and a particular account of salt springs and manufactories in the United States. The pamphlet contains a collection of valuable information on the subject to which it relates, and furnishes a most flattering picture of our own resources, which seem abundantly able to supply the country whenever it may be found advantageous to attempt it. Indeed the springs at Salina, in this state, appear to be inexhaustible, and are more strongly impregnated with salt than any other waters known in the country—for 45 gallons are sufficient to make a bushel of salt, while at Nantucket 350 gallons of sea water are required for the same quantity.

The whole amount of salt consumed in the United States in the year 1822, is estimated at 6,500,000 bushels, of which 4,087,381 were imported, about 1,200,000 manufactured at our salines, and 1,500,000 from sea and bay water. Nearly two thirds of our importations were from Great-Britain and her dependencies ; and 700,000 bushels, (or more than half our salt manufactured from salt springs) were made at Salina, in the State of New York.

THE CHRISTIAN SECRETARY.

HARTFORD, JANUARY 17, 1824.

When we contemplate the changes and the uncertainty of every thing in this world, how consoling to the pious heart is the thought, that "the Lord reigns." If we look abroad among the nations of the earth at the present moment, how appalling is the prospect presented to human view. In Spain we have seen the best men in the nation struggling for that rational freedom which is the inalienable birthright of man, and in this struggle we have seen the enlightened and the virtuous overcome by "the rod



of the oppressor," and the president of the Cortes of Spain, brought to an ignominious death by the unrelenting fury of a blood-thirsty tyrant.

In Greece, we behold the descendants of those ancient republics, making a determined and powerful effort, for the re-establishment of their civil and religious freedom, which was long since wrested from them by the followers of the false prophet.

Professing, in common with Russia, the christian faith, it was natural for Greece to cast a supplicating eye to her, for aid. But Greece looks in vain to any of the continental powers for help. Their views of freedom are but too plainly expressed in the part they have taken against the cause of liberty in Spain. Their object is developed in language too explicit to be misunderstood. The despots of continental Europe are combined in an unholy league to drive civil and religious freedom from the earth. And when we consider the immense resources they have at command, we should be fearful of the result, were it not for the light which the pages of history and divine revelation, shed on the subject. "The Lord reigns," and he will overrule the wrath of man for his praise, and the "remainder he will restrain." While the most despotic principles are promulgated from the courts of the allied sovereigns, and they are attempting to rivet the chains of legitimate power, we see under the auspices of the same thrones, the Bible is circulated, and a mighty effort is making by almost all classes in many of those countries, for its universal dissemination. Little as the hearts of the despots may now "think so," they are using the means, by the circulation of the holy volume, most likely to wrest the sceptre of power from their unhallowed grasp. Notwithstanding the arbitrary rulers of France and Spain have again "agreed to give their power and strength to the Beast," and may have united with Russia and the other continental powers in attempting the complete subjugation of the human mind, yet he that sitteth in the heavens "has a hook in the nose and a bridle in the lips, and he will turn them whithersoever he will." The calm of despotism will only be the prelude to a storm, rendered more terrible for being deferred; and will overturn the thrones of oppression, and give freedom to mankind.—Those kingdoms that have so awfully departed from the Lord, must receive the vials of his indignation, and when they have filled up the measure of their iniquities, the day of awful retribution will come. The conduct of Ferdinand in Spain would seem to denote that he is determined to profit nothing by experience, but is bent on destruction. What abundant occasion for thanksgiving and praise to God, have we in this land of freedom. Here we are exalted as to heaven in our privileges, and from this height we are permitted to look around and survey the passing events of the Old World: and when we behold the miseries of our fellow men, and drop the tear of sympathy for suffering humanity, and hear the sighing of the needy from afar, let our prayers ascend to the God of Sabaoth, that he would shorten the days of tribulation—break the rod of the oppressor, and set the oppressed free;—that he would continue to us our invaluable privileges, and save us from those calamities that affect Europe; and may we ever remember that "except the Lord keep the city, the watchmen wait in vain." Let us rejoice that "the Lord reigns," and that he will bring order out of confusion, and ultimately cause his knowledge and glory to cover the earth.

MR. CANFIELD,

SIR,—Having a small portion of leisure time, I spent an hour at the Hartford Museum, since its removal to Central Row. I am much pleased with its location in the centre of the City. Elevated to the fourth story of that elegant range of buildings, it will in a great measure be relieved from the dust, with which our city abounds at certain seasons, and the commanding prospect of the city and adjacent country, presented from the windows will add much to the gratification of those who visit it. The beautiful range of paintings and rare collection of curiosities procured at much expense and labour, all combine to render the Hartford Museum, a place of rational amusement, and useful resort, and I can-

not but hope it will receive the patronage of an enlightened public.

A CITIZEN.

#### ORDINATIONS.

Ordained at Northampton, Nov. 12th, to the work of an Evangelist, Rev. Benjamin Willard, a member of the church in Harvard, Worcester county, Mass. who has for a season past, been employed in that vicinity, by the Massachusetts Baptist Missionary Society. Br. Thomas Barrett preached on the occasion, from 1 Cor. ii. 2. I determined not to know any thing among you, save Jesus Christ and him crucified. Br. Thomas Rand, offered the ordaining prayer. Br. Samuel Albot, gave the charge. Br. David Wright, presented the hand of fellowship. Br. Isaac Child, offered the concluding prayer. The services were performed in the large and commodious meeting-house, of the Congregationalists, in said town; and were truly solemn and interesting. As providential circumstances seemed to dictate the place, and time of this ordination, we devoutly hope, the divine blessing will succeed.

On the 1st inst. over the First Baptist Church in Litchfield, Me. the Rev. William O. Grant.

Mr. Grant is recently from England. We cannot but express our congratulation in beholding a church, which God has so often and highly helped in years past, by the effusions of his Holy Spirit, so happily united in a man whose prospects of usefulness among them are so highly promising.

At Bluehill, Me. December 11, 1823, to the work of an evangelist, the Rev. Reuben Milner, a member of the Baptist Church in that place; a native of Malton, Yorkshire, England, and recently from the British Provinces.

#### MARRIED.

At New-Haven, Mr. Edwin A. Platt, of Woodbridge, to Mrs. Henrietta Crew.

At Vernon, Mr. Henry Pease, of this city, to Miss Mary Warburton, of that place.

At Montville, Mr. Samuel Palmer, to Miss Rebecca Bolles.

At Meriden, Mr. Orrin Belden, to Miss Mary Lewis.

At Ashford, Mr. Sampson Keyes, to Mrs. Percia Babcock.

At Saybrook, Mr. T. Ayre, to Miss Louisa Clark.

At Sharon, Mr. Meiggs D. Benjamin, of New-York, to Miss Julia Ann Berry.

#### DIED.

At Windsor, Mr. Daniel Talcott, aged 79.

At Winchester, Mrs. Eunice Miner, aged 78, wife of Mr. Reuben Miner.

At New-Haven, widow Eunice Gilbert, aged 93.

At New-London, Mr. James Miller, aged 40. Mr. Titus Deming, of Wethersfield, aged 36.

At Montville, Mr. Alpheus Chapman, aged 86, an officer of the Revolution.

At Ashford, Mr. Nathan Eastman, aged 62.

At Bridgeport, Mr. William Botsford, aged 38.

At Huntington, Mr. Charles L. Mitchell, aged 59.

At Fairfield, Mr. Ansel Truby, aged 77.

At Wellington, (Mass.) Widow Mary Briggs, aged 102 years, and left nine children of the following ages:—Samuel, 79; Elizabeth, 77; Jemima, 73; Hannah, 72; Abiezer, 70; Abner, 56; Roby, 63; Zebedee, 60; Eliakim, 57; with 68 Grandchildren, and 47 great-grandchildren.

At Tampico, Mexico, Mr. George Holcomb, of Granby, aged 29.

On his passage from New-London to Matanzas, on board the brig Sea Island, of Hartford, 25th Nov. last, Mr. Henry Carrique, aged 20, son of Rev. Richard Carrique, of this city.

On his passage from Havana to Matanzas, Mr. Jeremiah Fordham, aged 23, son of Mr. William Fordham, of Middletown.

At Foxborough, Mass. Hon. Ebenezer Warren, long a distinguished and useful citizen.

We feel grateful to EXPERIENTIA, W., and OMICRON, and others of our Correspondents, and solicit a continuation of their favours.

Those of our Agents who have promptly, remitted us the amount due for papers, will please accept our thanks. Those Agents who have not yet made remittance for the paper will please do so with the least possible delay.

#### MESSRS. EDITORS,

By inserting the following odes, you will accommodate one of your patrons, and perhaps more, who read the Christian Secretary.

This world is all a fleeting show,  
For man's illusion giv'n;  
The smiles of joy, the tears of woe,  
Deceitful shine, deceitful flow,  
There's nothing true—but Heav'n.

And false the light on glory's plume,  
As fading hues of ev'n;  
And Love and Hope, and Beauty's bloom,  
Are blossoms gather'd for the tomb;  
There's nothing bright—but Heav'n.

Poor Wand'ers of a stormy day,  
From wave to wave, we're driv'n,  
And Fancy's flash, and Reason's ray,  
Serve but to light the troubled way,  
There's nothing calm—but Heav'n.

#### THE CONTRAST.

"This world's" not "all a fleeting show,"  
"For man's illusion giv'n;"  
He that bath sooth'd a widow's woe,  
Or wip'd an orphan's tear doth know,  
There's something here of Heav'n.

And he that walks life's thorny way,  
With feelings calm and ev'n,  
Whose path is lit from day to day,  
By virtue's bright and steady ray,  
Hath something felt of Heav'n.

He that the christian's course hath run,  
And all his foes forgiv'n,  
Who measures out life's little span,  
In love to God, and love to man,  
On earth hath tasted Heav'n.

#### THE BELIEVER'S ODE.

O PLEASURE—thy aspect is bright,  
And sweet is the sound of thy voice—  
I saw thee, I heard thee, with fatal delight,  
And made thee my earliest choice!  
Youth urg'd me with ardour along—  
Health freshen'd the air with his breath,—  
Prosperity gladden'd my ears with her song—  
Mirth braided my hair with his wreath—  
Joy's river flow'd smooth—on its margin there stood  
Young Rapture inviting—I plough'd in the flood!

How grateful the waves were at first,  
As I wantonly lav'd in the stream!  
But lo! a wild hurricane over me burst,  
And I woke from my perilous dream!  
What horrors had gather'd around!  
What anguish broke in on my soul!  
The train that ensnar'd me no longer was found,  
Heaven's smile was exchang'd for a scowl!  
The scenes of delight I had view'd were no more—  
The music was drown'd mid the tempest's dread roar!

Some guardian, invisible hand  
Bore me up on the treacherous tide—  
Deserted I lay on the desolate strand,  
With Misery crouch'd at my side:  
Rude, rude was her hated embrace—  
I struggled in vain to get free;  
Save Danger and Ruin, no form could I trace—  
Flames only—red flames—could I see,  
Ascending, approaching—their prey to devour—  
I shrunk, but my limbs were divested of power!

Deep, deep was the darkness without—  
Keen, keen was the torture within;  
By the torments of hell I was compass'd about,  
I felt them already begin;  
Despair was advancing, to gnaw  
The spring of my spirit away,  
Each flash to my sight gave the curse of the law,  
And my sins their dreadful array;  
Fear shook me—astonishment sat on my eye,  
Remorse from my bosom extorted a sigh!

When lo! in that moment of fear,  
Broke mildly Hope's tremulous ray,  
The accents of Mercy fell soft on my ear,  
And thus seem'd the seraph to say,  
"Look, look to thy merciful Lord!  
See where he lies bleeding for thee!"  
Hark! "Come, I will save thee! believe on his word,  
Flee, flee to the refuge—O flee!"  
I heard, I obey'd—for his love drew me on—  
I clung to his cross—and the terrors were gone!

O sweet was the peace he bestow'd,  
O pure were the raptures I knew!  
My blood-ransom'd spirit with gratitude glow'd,  
To serve, to obey him, I flew—  
All, all I had long'd so to gain,  
Was but accounted as dross—  
Earth's riches, and honours, and pleasures—how vain!  
I gloried alone in his cross!  
For Jesus alone it was pleasure to live,  
For Jesus my life I was ready to give.

That life I at length shall resign,  
And a better receive at his hand—  
He will raise me at length, in his image divine,  
With him in his glory to stand!  
Already it has been withdrawn;  
Already has misery fled—  
Already the day is beginning to dawn,  
And the crown is approaching my head;  
I shall see him, and dwell with him—ever shall see  
"And ever shall dwell, dearest Saviour with thee!"



Religion—I make thee my choice,  
Thy aspect to me is more bright—  
Far sweeter to me is the sound of thy voice,  
Than ever was earthly delight!  
Repentance may stand at thy side—  
Affliction may walk in thy train—  
But Faith at thy bidding, my footsteps shall guide,  
And Hope, my tired spirit sustain—  
And Charity—love, which for ever shall glow,  
Shall fill me with rapture earth cannot bestow.

## SUMMARY.

*From the National Intelligencer.*

The bill for the revision of the Tariff of Duties on imports, was yesterday reported in the House of Representatives, by Mr. Tod. The interest which the subject excites is proved by the fact that two thousand copies of the bill were ordered to be printed, and that this is the first instance within our recollection, of an extra number of copies of any bill having been ordered to be printed. The bill is long. The following are the duties which it proposes on some of the leading articles, viz.

On all manufactures of wool, or of which wool shall be a component part, a duty of 30 per cent ad valorem, until the 30th of June, 1825; and after that time a duty of 33 1-3 per cent ad valorem.

On all manufactures, (other than those specified in the bill) of cotton, silk, flax or hemp, or of which either of these materials shall be a component part, a duty of 25 per cent ad valorem.

On wool, manufactured, a duty of 25 per cent ad valorem.

On wool, manufactured, a duty of 25 per cent ad valorem, until June 1, 1825; afterwards a duty of 30 per cent ad valorem, until June 1, 1827; and, after that time, a duty of 50 per cent ad valorem.

On lead, in pigs, bars, or sheets, two cents per pound. On leaden shot, 3½ cents; red or white lead, 4 cents per pound. On hemp, 2 cents per pound; flax, 3 cents; tarred cables and cordage, 4 cents per pound. On iron, in bars or bolts, \$1 12 per cwt.; on round iron or brazier's rods, nail or spike rods, iron in sheets, hoop iron, and on iron slit or rolled, 3 cents per pound. On tallow, 4 cents; tallow candles, 5 cents; and sperm candles, 8 cents per pound. On wheat, 25 cents per bushel; on potatoes, ten cents per bushel. On castor oil, 40 cents per gallon. On all foreign distilled spirits, 15 per cent, in addition to the duties now imposed by law.

The second section provides that all articles composed of mixed materials shall pay the highest duty to which articles manufactured from any such materials are subject.

The third section provides, that, from and after June 30, 1824, there shall be added to the duties on all goods, wares, and merchandise, imported, the full amount of such bounty or premium, as, on the exportation of similar articles, may be paid or allowed in the country from which the same shall be exported, or in which they shall be manufactured or produced.

The fourth section provides, that, on all articles imported into the United States in foreign vessels, after the respective periods as above stated, there shall be imposed an additional duty of ten per centum; the vessels of those nations excepted in whose favour provision has been made by act of Congress or treaty stipulations.

### *Letter of Riego's Wife to the French Minister of Foreign Affairs.*

Most excellent Sir,—The irresistible voice of nature strikes the oppressed bosom of a young wife, sick, abandoned, far from the land of her birth, and separated from her beloved husband, united to him by all the ties of blood, whom the chances of war, and the vicissitudes of the political revolution which agitates his country, have thrown into the obscurity of a dungeon, where her imagination, full of grief and horror, presents him to her at every instant, surrounded with dangers and afflictions. Not a single letter—not a single word from her unfortunate husband—from a man more admired for his virtues and humanity than even for the bravery of his actions—has come to tranquillize her ill-fated existence, two months having elapsed since he became a prisoner to the French arms. Her uncle and brother-in-law, the only brother of Don Raphael Riego, whose habits, whose literary life, whose ecclesiastical character appeared to insure to him an obscure tranquil existence within the precincts of the temple, finds himself hurled amidst the agitations of the political world, banished from his country, and repulsed from the altar as an unworthy minister of religion.

In this situation, truly tragical and lamentable, aggravated by their total ignorance of the fate of three younger brothers, the eldest scarcely twenty-one years of age, and three infant sisters, all dispersed over the face of the Peninsula, without a father, without a mother, and without a shelter and support of their guardian and uncle—who, giving vent to the tender sentiments of father, brother, legal protector, and natural friend, exclaims, on seeing the dreadful storm which threatens completely to destroy his whole family, directing himself to your Excellency—for what crime committed against heaven or earth, is this unhappy brother so cruelly persecuted? Is it an unpardonable crime in the eyes of civilized France, for the young soldier, who, during the period of five years, spent in her bosom, imbibed the truths of mo-

rality, of philosophy, and of the rights which all nations possess, to endeavour to establish a system of political happiness—to have wished to assert the same principles which he had seen displayed among the moral maxims and enchanting images of the author of the Martyrs, and of the Genius of Christianity? Is it a crime, that a valiant youth, in whose hands shone the arms of his country—that country which he had traversed from Cape Finisterre to the columns of Hercules, from the Bidassoa to the Tagus, hearing the cries of discontent and seeing the misery, disorder, and degradation, into which the immorality and insatiable avarice of the evil counsellors of Ferdinand had unhappily sunk her—is it an inexpiable crime, I say, that he should have raised his voice on the banks of the Guadalete, and exclaimed to his compatriots, "Ferdinand is your King! Ferdinand is not a tyrant! Fear not to repeat the echo of Las Cabezas; let that sound reach his ears and Spain will be happy, and Ferdinand behold himself surrounded by his children!" Oh! shall deeds of valour, of humanity, of suffering, of constancy, and the sacrifice of health and of life, offered up on the altars of his country to ameliorate the condition of his fellow citizens—actions which constitute the prominent feature of heroism, be blotted out from among the names of the social virtues, and placed in the black catalogue of crimes?

The sword which became a national trophy, and which was solemnly decreed to belong to the people alone—the hymns which were heard by joyful Andalusia, and resounded on the banks of the Ebro and the Miño, afterwards repeated with approbation on those of the Seine, the Thames, the Danube, and the Elbe—the patriot soldier, who thrice refused to be girded with the sash of the General, with which it pleased his Monarch to remunerate him, as well as to nominate him his aid-de-camp—the head, which was decorated with the civic crowns of the olive and the rose, presented him by an enraptured people, filled with the enthusiasm of the purest pleasure;—will this sword, I ask, be converted (as now so madly and audaciously some pretend) in the pages of severe history, into the bloody dagger of a man-destroying rebel? Will these patriotic hymns be changed into the bitter sarcasms of ironical songs; and with the serene forehead of a virtuous man, who deserved of his King and country the title of their best servant, be traduced as vile and treacherous?

Let, Sir, his destiny be whatever Heaven may please—let it be such that he may draw upon his devoted head all the unbridled passions of a pernicious policy—of blood thirsty vengeance, and of the insatiable hatred of fanaticism—yet never shall the virtues of Riego be converted into crimes, and never will the government of France be able to wash away the stain, which shall forever cover it, should they allow a General whom the French arms had defeated in that field in which he fought under the orders of his King, denying to him the rights of a prisoner of war, to fall a sacrifice to maniac passions—passions which if not repressed, will terminate in shaking even to their foundations, the legitimate thrones of all existing dynasties.

The pen of the Canon Riego, not accustomed to write upon matters of state, delineates upon paper, the sentiments which animate his bosom in favor of a brother, without fearing to displease a Minister whom he cannot look upon in any other light than as a man of sense, an enlightened philosopher, and a profound writer. Were he, however, allowed, in advocating a cause which he is so much interested in pleading, to mix some political considerations, how many could he not present to the superior understanding of the sagacious Minister, calculated to prevail upon him to exert all his influence in the cabinet of the Most Christian Majesty to save the French government from such enormous disgrace, and to acquire to himself the glory of an action as just as it is humane.

What greater punishment—what more cruel sufferings can be inflicted on Riego than the spirit-destroying reflections which must now agitate his bosom, at seeing the conduct of those very men upon whose virtues, experience, knowledge and political foresight, he had founded the hope of seeing the throne of his King established and respected, and the prosperity of all his fellow citizens secured and promoted? And how have his companions in arms, who, on so many occasions, mixed the sacred names of religion, country, liberty, and king, with his own celebrated one, behaved? How have they defended (if I may be allowed the expression) the work of Riego?—Then what greater punishment—what more cruel sufferings—where, then, is the political reason for considering the existence of Riego as terrible.

But if so many powerful reasons should not be sufficient to move your excellency to the performance of the action of saving Riego (an action as noble as it is glorious) let the bitter tears of his distracted, exiled, heart-sunken wife, fading away in the flower of her age with a consumptive disease, excite in your heart the feelings of compassion, and urge you to do a deed for which your name shall be blessed by generations yet unborn. Oh! why was she ever separated from her mother's womb!—Why did the light of heaven ever shine upon her pale cheek!—Surely not that she might live so cruelly—so barbarously tormented!

Eight and twenty days have elapsed since a wife, drowned in tears, and a brother agitated with a thousand inquietudes, threw themselves on the compassion of the most Christian King, through the medium of Prince de

Polignac, who assured them that their ardent prayers by means of your Excellency, would reach his august ears; but even the small consolation of knowing that such has been the case has never arrived to sooth their anxiety or their griefs—Louis ought to save France—Louis ought to save Spain. An afflicted wife and disconsolate brother place their trust in Chateaubriand for the salvation of the life of Riego.

MARIA TERESA DEL RIEGO Y RIEGO.  
MIGUEL DEL RIEGO, Canon of Oviedo.  
27, Alfred-place, Goswell-street-road, London, Nov. 14, 1823.

His Excellency the Viscount de Chateaubriand, Minister of Foreign Affairs to his most Christian Majesty.

LONDON, Nov. 29.

Naval preparations continue in our arsenals, and more especially of our largest ships. The St. Vincent, of 120 guns, is fitting at this port with extraordinary haste; a great many shipwrights are employed upon her, and it is expected she will carry a flag.—*Plymouth Journal.*

The truth of the report, which announced the capture of the castle of Corinth by the Greeks, is further confirmed by an arrival from Zante. The Turkish garrison, consisting of 800 men, surrendered prisoners of war.

SPAIN.—The Madrid Gazette of Nov. 20th, contains a very important decree, signed by the king of Spain on the preceding day. By this decree a Council of Ministers is created, similar in their functions to the cabinet council that was established by Philip V. in 1714, and the supreme junta of States instituted by Charles III. in 1778. "We should judge" says the Courier, "from the tenor of this decree, that it is Ferdinand's intention to rule by and with the advice of this council, without establishing any form of representative government, and probably without bestowing on his subjects even the name of a constitutional charter." The decree is addressed to Don Victor Saez, who is to carry its provisions into effect, and to preside over the deliberations of the council whenever the King is not present. Of course, the report of the dismissal of Saez was unfounded.

Excesses continued to be committed in Ireland, several arrests had taken place under the insurrection act. The typhus fever had broken out in some of the districts.

CHARLESTON, Jan. 3.

English papers to the 24th of Nov. have been received at this port. The following summary of their contents is extracted from the Courier.

The principal topics which seem to engage the attention of the London papers, is the discussion of the policy which will be adopted by the European Powers, with regard to the South American States. The Paris papers uniformly make the assertion that the British government have no right to interfere in the subject, and that in every instance, some posts have always been held by the Spanish military in those colonies. They condemn also in pointed terms, the sentiments contained in the late speech of Mr. Canning, in Plymouth, with regard to the resources of England, in the event of another war.—The London Editors as warmly meet their Parisian antagonists and defend the policy of England, should it adopt the liberal side of the question, of which there seems to be little doubt.

Count Hulin, one of the commissioners that tried the Duc D'Enghien, has published in the Morning Chronicle, a statement, in which he declares that his death was never authorized by the court that tried him.

A letter from Paris, dated Nov. 12, speaks thus of the King; "his chest is entirely filled with water; his body is a mass of corruption and the flow from his lower extremities is so great it penetrates in a quarter of an hour a double covering of flannel—besides a wrapping of bark and cotton. He cannot survive a month."

The Bishop of Meaux has ordered that M. Manual shall not be allowed to be a godfather at the baptismal font.

The English papers contain a most affecting correspondence between the brother and the wife of Riego, and the ministry of France and England, praying to avert the fate of that unfortunate but illustrious patriot.

### NOTICE.

The annual meeting of the Stockholders of the CONNECTICUT RIVER STEAM BOAT COMPANY, will be held at Morgan's Coffee House, in Hartford, on Wednesday the 21st inst. at 2 o'clock P. M.

J. B. HOSMER, Secretary.  
Hartford, Jan. 3d 1824.

### ETNA INSURANCE COMPANY.

WILL receive proposals for Insurance against loss or damage by fire, every day in the week except Sunday) at their office in Morgan's Exchange Coffee-house, State Street, Hartford, Connecticut.

DANIEL ST. JOHN, Esq. of said Hartford, is appointed Surveyor. His acts in that capacity will be recognized as the acts of the Company.

THOMAS K. BRACE, President.  
ISAAC PERKINS, Secretary.  
Hartford, Feb. 16, 1822.



